

# CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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## POETRY.

### VIEW OF DEATH.

O Saviour of the faithful dead !  
With whom thy servants dwell,  
Though cold and green the turf is spread  
Above their narrow cell !  
No more we cling to mortal clay,  
We doubt and weep no more,  
For fear to tread the darksome way  
Which thou hast trod before.  
'Tis hard from those we love to go,  
Who weep beside our bed,  
Whose tears bedew our burning brow,  
Whose arms support our head.  
When fading from the dizzy view,  
I sought their forms in vain :  
The bitterness of death I knew,  
And groan'd to live again.  
'Tis dreadful when the accuser's power  
Assails the sinking heart,  
Recalling every wasteful hour,  
And each unworthy part.  
Yet Jesus, in that mortal fray,  
Thy blessed comfort stole,  
Like sunshine in an autumn day,  
Across my darkened soul.  
When soon or late this feeble breath,  
No more to thee can pray,  
Support me through the vale of death,  
And in the darksome way.  
When clothed in fleshly weeds again,  
I wait the dread decree,  
Judge of the world, remember then  
That thou hast died for me.

From Chateaubriand's "Beauties of Christianity,"  
OF THE MORAL LAWS, OR THE TEN  
COMMANDMENTS.

It is a reflection not a little mortifying to our pride, that all the maxims of human wisdom may be comprehended in a few pages: and even in those pages, how numerous are the errors! The laws of Minos and of Lycurgus have remained standing after the fall of nations, for which they were erected, in the same manner only as the pyramids of the deserts, the immortal palaces of death.

#### Laws of the Second Zoroaster.

Time, boundless and uncreated, is the creator of all things. The word was his daughter, who gave birth to Ormus, the good deity, and Arimhan, the God of evil. Invoke the celestial bull, the father of grass and man.

The most meritorious work that a man can perform, is to cultivate his land with care.

Pray with purity of thought, word, and action.

Teach thy child at the age of five years the distinction between good and evil. Let the law strike the ungrateful.

The child who has thrice disobeyed his father shall die.

The law declares the woman who contracts a second marriage to be impure.

The impostor shall be scourged with rods.

Despise the liar.

At the end and the beginning of the year keep a festival of ten days.

#### Indian Laws.

The universe is Vishnu.

Whatever has been, is he; whatever is, is he; whatever will be, is he.

Let men be equal.

Love virtue for its own sake; renounce the fruit of thy works.

Mortal be wise, and thou shalt be strong as ten thousand elephants.

The soul is God.

Confess the faults of thy children to the sun and to men, and purify thyself in the waters of the Ganges.

#### Egyptian Laws.

Cnef, the universal God, is unknown darkness, impenetrable obscurity.

Osiris is the good, and Typhon the evil deity.

Honor thy parents.

Follow the profession of thy father.

Be virtuous; the judges of the lake will, after thy death, pass sentence on thy actions.

Wash thy body twice each day, and twice each night.

Live upon little.

Reveal no secrets.

#### Laws of Minos.

Swear not by the Gods.

Young men examine not the law.

The law declares him infamous who has no friend.

The adulteress shall be crowned with wool, and sold.

Let your repasts be public, your life frugal, and your dances martial.

[We shall not here give the laws of Lycurgus, because they are little more than a repetition of those of Minos.]

#### Laws of Solon.

The son who neglects to bury his father, and he who defends him not, shall die. The adulterer shall not enter the temples.

The magistrate who is intoxicated shall drink hemlock.

The cowardly soldier shall be punished with death.

It shall be lawful to kill the citizen who remains neuter in civil dissensions.

Let him who wishes to die acquaint the Archon, and die.

He who is guilty of sacrilege shall suffer death.

Wife, guide thy blind husband.

The immoral man shall be incapable of governing.

#### Primitive Laws of Rome.

Honour small fortune.

Let men be both husbandmen and soldiers.

Keep the wine for the aged.

The husbandman who eats his ox shall be sentenced to die.

#### Laws of the Gauls or Druids.

The universe is eternal, the soul immortal.

Honour nature.

Defend thy mother, thy country, thy land.

Admit the women into thy councils.

Honour the stranger, and set apart his portion out of thy harvest.

The infamous shall be buried in mud.

Erect no temples, and commit the history of the past day to thy memory alone.

Man, thou art free, be without property.

Honour the aged, and let not the young bear witness against them.

The brave shall be rewarded after death, and the coward punished.

#### Laws of Pythagoras.

Honour the immortal Gods as established by the law.

Honour thy parents.

Do that which will not wound thy memory.

Admit no sleep into thy eyes, till thou hast thrice examined in thy soul the actions of the day.

Ask thyself: Where have I been? What have I done? What ought I to have done?

Then, after a holy life, when thy body shall return to the elements, thou shalt become immortal and incorruptible, thou shalt no longer be liable to death.\*

Such is nearly all that has been preserved of the so highly vaunted wisdom of antiquity! Here God is represented as profound darkness; but doubtless from excess of light, like the dimness that obstructs the sight, when you endeavour to look at the sun: there the man who has no friend is declared infamous, a denunciation which includes all the unfortunate: in a third place suicide is authorized by law: and lastly, some of these sages seem totally to forget the existence of a Supreme being. Then again, how many vague, incoherent, common place expressions, are there in most of those sentences! Such are, in general the philosophic works of antiquity. The sages of the Portico, and of the Academy, alternately published maxims so contradictory, that you may prove from the same book that its author believed, and did not believe in God; that he acknowledged and did not acknowledge a positive

\*To these tables may be added an extract from Plato's Republic, or rather from the twelve books of his laws, which in our opinion are his best works, as well on account of the exquisite picture of the three old men who conversed together on their way to the fountain, as for the good sense which pervades this dialogue. But these precepts were not reduced to practice; we shall therefore refrain from any notice of them. As to the Koran, all it contains either holy or just is borrowed almost verbatim from our sacred Scriptures, the rest is a wretched Rabbinical compilation.

virtue; that liberty is the greatest of blessings, and despotism the best of governments.

If, amid so many perplexities, we were to witness the appearance of a code of moral laws, without contradictions, with out errors, which should remove all our doubts, and teach us what we ought to think of God, and in what relation we actually stand with men; if this code were delivered in an unprecedented tone of authority and simplicity of language; ought we not thence to conclude that these laws could not emanate from any other source than from heaven alone? These Divine precepts we possess. Behold Moses as he descends from the burning mountain; in his hands he carries two tables of stone; brilliant rays enircle his brow; his face beams with divine glory, the terrors of Jehovah go before him; at the horizon appears the chain of Lebanon, crowned with its eternal snows and stately cedars. Prostrate at the foot of Sinai, the posterity of Jacob cover their faces, lest they should behold God and die. At length the thunders cease, and a voice proclaims: Hearken, O Israel, unto me, Jehovah, thy God, who have brought thee out of the land of Mizraim, out of the house of bondage.

1. Thou shalt have no other Gods before my face.

2. Thou shalt not make any idol with thy hands, nor any image of that which is in the astonishing waters above, nor on the earth beneath, nor in the waters under the earth. Thou shalt not bow before the images, and thou shalt not serve them: for I, I am Jehovah, thy God, the strong God, the jealous God, visiting the iniquity of the fathers, the iniquity of those who hate me, upon the children to the third and fourth generation, and showing mercy a thousand times to those who love me and who keep my commandments.

3. Thou shalt not take the name of Jehovah, thy God, in vain: for he will not hold him guiltless who taketh his name in vain.

4. Remember the Sabbath day to keep it holy. Six days shalt thou labour and do thy work; but the seventh day of Jehovah, thy God, thou shalt not do any work, neither thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy camel, nor thy guest before thy doors: for in six days Jehovah made the marvellous superior waters, the earth, and the sea, and all that is in them, and rested the seventh day: wherefore Jehovah blessed and hallowed it.

5. Honour thy father and thy mother, that thy days may be long on the earth and beyond the earth which Jehovah, thy God, hath given thee.

6. Thou shalt not kill.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbour.

10. Thou shalt not covet thy neighbour's house, nor thy neighbour's wife, nor his man servant, nor his maid servant,

† We translate the Decalogue verbatim from the Hebrew, on account of the expression *thy God*, which is not rendered in any version and which is of the highest importance, since it implies the Trinity. *Elohe* is the plural masculine of *Elohim*, God, Judge; we frequently meet with it thus in the plural in the bible, while the verb, the pronoun, and the adjective remain in the singular. In Gen. 1. we read *Elohe bara*, the Gods created (sing.) and it is impossible to understand any other than three persons; for if two had been meant, *Elohim* would have been in the dual. We shall make another remark, not less important, respecting the word *Adamah*, which likewise occurs in the Decalogue. *Adam* signifies red earth, and *ah*, the expiative, expresses something farther, beyond. God makes use of it in promising long days on the earth AND BEYOND, to such children as honour their father and mother. Thus the trinity and the immortality of the soul are implied in the Decalogue by *Elohe*, *thy Gods* or several divine substances in unity, *Jehovah*; and *Adamah* earth and beyond.

‡ This translation is far from giving any idea of the magnificence of the original. *Shamajim* is a kind of exclamation of wonder, like the voice of a whole nation, which on viewing the firmament should cry out with one accord! Behold those marvellous waters suspended in the expanse above us; those of chrysol and diamond! How is it possible to render in our language, in the translation of a law, this poetical idea, conveyed in a word of three syllables!

nor his ox, nor his ass, nor any thing that is thy neighbour's.

Such are the laws which the great Creator has engraved not only upon the marble of Sinai, but also upon the heart of man. What strikes at the first glance is that character of universality which distinguishes this divine table from all human codes that precede it. This—this is the law of all nations, of all climates, of all ages. Pythagoras and Zoroaster addressed the Greeks and Medes; Jehovah speaks to all mankind. We recognize that omnipotent Legislator who governs alike the orbs of heaven and the community of ants, and who equally disperses from his bounteous hand the grain of corn that feeds the insect and the sun that enlightens the universe.

In the next place nothing can be more admirable than these moral laws of the Hebrews, for their simplicity and justice. The pagans enjoined men to honour the authors of their days: Solon decrees death as the punishment of the wicked son. What course doth God pursue? He promises life to filial piety. This commandment is derived from the very source of nature. God makes a precept of filial love, but he has not enjoined paternal affection. He knew that the son, in whom every recollection and every hope is centered would often be but too fondly cherished by his parent; the son, on the other hand, he hath commanded to love, for full well he knew the fickleness and the pride of youth.

With the internal energy of the Decalogue are combined, as in the other works of the Almighty, the majesty and grace of forms. The Brahmian slowly expresses the persons of the Deity; the name of Jehovah embraces them in a single word, composed of three tenses of the verb to be, united by a sublime combination: *havah*, he was: *hovah*, being, or he is; and *je*, which when placed before the three radical letters of Hebrew, indicates the future, *he will be*.

Finally the legislators of antiquity have marked in their codes the epochs of the festivals of nations; but Israel's sabbath or day of rest is the sabbath of God himself. The Hebrew as well as the Gentile, his heir, in the hours of his humble occupation, has nothing less before his eyes than the successive creation of the universe. Did Greece, though so highly poetical, ever refer the labours of the husbandman or the artisan to those splendid moments in which God created light, marked out the course of the sun, and animated the heart of man?

Ye laws of God, how little do you resemble those of human institution! Eternal as the principle whence ye flowed, in vain ages roll away; ye are proof against the lapse of time, against persecution, and against the corruptions of nations. This religious legislation, organized in the bosom of political legislations, and nevertheless independent of their fate, is an astonishing prodigy. Whilst forms of government pass away, or are newly modelled, whilst power is transferred from hand to hand, a few Christians, amid the changes of life, continued to adore the same God, to submit to the same laws, without thinking themselves released from their ties by revolutions, adversity, and example. What religion of antiquity did not lose its moral influence with the loss of its priests and of its sacrifices? Where are now the mysteries of Trophonius' cave, and the secrets of the Eleusinian Ceres? Did not Apollo fall with Delphi, Baal with Babylon, Serapis with Thebes, Jupiter with the Capitol? Christianity alone has often beheld the demolition of the edifices in which its ceremonies were celebrated, without being convulsed by their fall. Jesus Christ has not always had temples, but every place is the temple of the living God, both the receptacle of the dead, the cavern of the mountain, and above all the heart of the righteous: Jesus Christ has not always had alters of porphyry, pulpits of cedar and ivory, and persons who know no want for his servants; a stone in the desert once sufficed for the celebration of his mysteries, a tree for the preacher of his laws, and a bed of thorns upon which to practise his virtues. Star.

## THE GREEKS.

Few people on earth are more interesting at present than the Greeks. Our knowledge of their ancient history, of their valour, of their skill in the arts, and their progress in the sciences; our acquaintance with their writers; the extraordinary influence their authors, especially Aristotle, had over Europe, till recent times; their superior natural genius; their favourable geographical situation; their long and severe bondage; their obstinate efforts to liberate themselves; and the character of the government they contended with, all conspire to give them strong claims to our attention. But all these circumstances are exceeded in the minds of Christians by one other, the relation the present struggle has to the progress of the gospel. The Greeks are nominal christians. They have christian priests and ordinances. Their church is deplorably superstitious and ignorant, and in this resembles the Roman Catholics. But it is believed, there is no obstacle to the diffusion of evangelical sentiments. Their Patriarch some time since recommended the Greek Testament of the Bible Society. Their liberation would probably be speedily followed by the revival of genuine christianity in Greece. But liberal aid from more favoured portions of the church would be needed, for there a "few names" at most of real christians are found, and these are ignorant. The men who are secretly or openly contending in Europe for liberty are governed by no correct moral or religious principles. The radicals in England are deists; the carbonari in Italy have been called infidels; the infidel and corrupt poet Lord Byron is a prominent supporter of Greece; and the patriots in Spain can see, at most, only the abominations of popery, and not the pure truths of christianity. There are indeed men like Wilberforce who detest the iniquitous systems that are pursued by the existing governments in Europe, but who cannot go to all lengths with the great body of revolutionists. Religious liberty will be promoted only incidentally by the prevailing contests. Political emancipation is the controlling object, but religious liberty must attend this. Whatever are the moral characters of the asserters of liberty, I cannot but expect in the process of time the happiest consequences to christianity will attend their success. For a period anarchy often succeeds the overthrow of a long established government; and infidelity that of a long established false system of religion. The influence of war, especially of a civil war, is extremely demoralizing. A ferment usually attends every great change; and bad principles often work more powerfully, when good ones are put into more active operation; but the bad die away, and the good remain.

One consideration is calculated to increase greatly the interest we feel in the Greek contest, that prophecy teaches the contemporary downfall of Mahometanism and Popery; and that the same time, Mahometanism is assailed by the Greeks, and Popery by the Spanish Patriots. The ruin of these superstitions is undoubtedly near.

Mighty revolutions have taken place in our day; they are the signs of Christ's coming: perhaps convulsions more extensive will shake the nations. But for the elects' sake the days shall be shortened. I hope the conflict is over with our nation, and with some others also. Whatever commotions however may exist, the church may be safe and prosperous. The last thirty years, a period of unequalled conflicts, has been a period of extraordinary success to the church. Our work as christians ever remains the same, in war and peace; to diffuse the knowledge of Jesus Christ, and by our prayers to be a "royal priesthood" for the world. Your correspondent Clermont commends the Greeks to the prayers of the church. My feelings on the subject accord with his own. I have long carried their cause to the throne of grace. I have earnestly desired their political deliverance. But their spiritual state most deserves our attention as believers. If the literary world owes much to Greek genius and learning, the church owes much to her piety and zeal; for several of the first preachers of the gospel were Greeks. If Greek youth could be educated in christian institutions, and sent home to preach the word of God; not only would orphan children be relieved, but an inestimable blessing conferred on the nation. Already two youth are in the seminary in Cornwall, and two others have arrived on our shores. Let believers liberally offer their prayers and their alms; and a prostrate church may be

raised, and may ably promote the christian cause. Scarcely one, indeed not one spot on earth so attracts my attention as Greece. The Foreign Mission Society sometimes turns our thoughts to that interesting part of the world, its missionaries have done something for Greece: and doubtless with the supplications and gifts of the American church, the Board would do much more. M. N. Ch. Mir.

## PRESIDENT DWIGHT.

In May 1795, Mr. Dwight, was called to fill the important station of President of Yale College. On entering on his office, he found the discipline very relaxed, and infidel principles generally prevalent. To extirpate a spirit so pernicious and fatal, he availed himself of an early and decisive opportunity. Forensic disputation was an important exercise of the senior class. For this purpose they were formed into a convenient number of divisions; two of which disputed before him every week, in the presence of the other members of the class, and of the resident graduates. It was the practice for each division to agree upon several questions, and then refer them to the President to select which he thought proper. Until this time, the students had not been allowed to discuss any question which involved the inspiration of the Scriptures; from an apprehension, that the examination of these points would expose them to the contagion of scepticism. As infidelity was extensively prevalent in the State and in the country, the effect of this course on the minds of the students had been unhappy.—It had led them to believe, that their instructors were afraid to meet the question fairly; and that Christianity was supported by authority and not by argument. One of the questions presented by the first division was this: "Are the Scriptures of the Old and New Testament the Word of God?" To their surprise, the President selected it for discussion; told them to write on which side they pleased, as he should not impute to them any sentiments which they advanced as their own; and requested those who should write on the negative side of the question, to collect and bring forward all the facts and arguments which they could produce; enjoining it upon them, however, to treat the subject with becoming respect and reverence. Most, if not all, of the members of the division, came forward as the champions of infidelity. When they had finished the discussion, he first examined the ground they had taken; triumphantly refuted their arguments; proved to them that their statement of facts was mistaken, or irrelevant; and to their astonishment, convinced them that their acquaintance with the subject was wholly superficial. After this he entered into a direct defence of the divine origin of Christianity, in a strain of powerful argument and animated eloquence which nothing could resist. The effect upon the students was electrical. From that moment infidelity was not only without a strong hold, but without a lurking-place. To espouse her cause was now as unpopular, as before it had been to profess a belief in Christianity: unable to endure the exposure of argument, she fled from the retreats of learning, ashamed and disgraced. Mem. Dr. D.

From the Independent Inquirer.

## THE MIGRATION OF BIRDS.

"Yea, the stork in the heavens knoweth her appointed times; and the turtle and the crane, and the swallow, observe the time of their coming."

The migration of birds, which is common to the quail, the stork, the crane, the field-fare, the woodcock, the cuckoo, the martin, the swallow, and various others, is justly considered as one of the most wonderful instances of nature. Two circumstances, Dr. Derham observes, are remarkable in this migration; the first, that these uninstructed creatures should know the proper times for their passage, when to come, and when to go, some departing while others arrive; and secondly, which way to steer their course, and whither to go.

Birds of passage are all peculiarly accommodated, by the structure of their parts, for long flights, and it is remarkable that, in their migrations they observe a wonderful order and polity; they fly in troops, and steer their course, without the aid of compass, to vast unknown regions. The flight of wild geese, in a wedge like figure, has often been observed; and it has been noticed that the three foremost, who are the soonest tired, retreat behind, and are relieved by others, who are again succeed-

ed by the rest in order. At the approach of winter the wild ducks and cranes of the north fly in quest of more favourable climates. They all assemble, at a certain day, like swallows and quails, decamping at the same time. Their flight is highly curious; they generally range themselves in a long column like an I; or in two lines united in a point, like a V reversed.—It is observed by Shaw, in his travels, that storks, about a fortnight before they pass from one country to another, constantly resort together from all the circumjacent parts to a certain plain, and there forming themselves daily into what, in the popular phrase is called a *dou wanne*, determine the exact time of their departure, and the places of their future abode.

Swallows have often been observed, in innumerable flocks, on churches, rocks, and trees, previously to their departure from Great Britain: and their return, in apparently equal numbers has been witnessed in a variety of instances. In Sweden, the starling, finding, after the middle of summer, that worms are less plentiful, goes actually into Scania, Germany and Denmark. The female chaffinches, every winter about Michaelmas, go in flocks to Holland, but as the males stay in Sweden, the females come back in the spring, except such as do not choose to breed any longer. In the same manner, the female Carolina yellow-hammer, in the month of September, while the rice on which it feeds is laid up in granaries goes towards the south, and returns in the spring to seek her mate. The aquatic birds of the north are forced by necessity to fly towards the south every autumn before the water is frozen. Thus the lakes of Poland and Lithuania are filled with swans and geese in the autumnal seasons, at the time they go in great flocks along many rivers, as far as the Euxine Sea. In the beginning of spring, however, as soon as the heat of the sun molests them, they return back, and again frequent the borders of the springs and lakes, where the females deposit their eggs; for there, and especially in Lapland, is a vast abundance of gnats—insects which live in the water before they get their wings, afford them an excellent nourishment. By these migrations, birds become useful to many countries, and are distributed over almost every part of the globe.

From the Cincinnati Gazette.

## SUGAR FROM STARCH.

As every thing connected with manufactures is important, especially in the west, we beg leave to call the attention of the public to the conversion of starch into sugar, especially as we raise vast quantities of wheat, barley and potatoes, from which starch can be readily obtained, and by an exceedingly simple process. The elements of starch and sugar are so nearly alike, that this circumstance suggested, in all probability, the conversion of the former into the latter.

According to Berzelius:

100 parts of Sugar contain	44,200 of Carbon,
	49,015 of Oxygen,
	6,785 of Hydrogen;
100 parts of Starch by the same Chemist, contain	43,381 of Carbon,
	48,455 of Oxygen,
	7,064 of Hydrogen.

From what is here stated, it would seem, that the slightest change is only necessary to effect the production of Sugar from Starch, and this is conjectured to be done merely by the solidification of water; as water is rendered solid during crystallization. Water is composed by Oxygen and Hydrogen, which are the elements chiefly necessary to be augmented in the starch to effect the change to sugar. If this conjecture be correct, whatever substance will most easily produce the solidification of water in the operation, it will be the best to employ. The process for the change, may be conducted in the following manner: Take one pound of starch and put it in a gallon of pure rain water, into which, half an ounce of Sulphuric acid or oil of vitriol has been poured; Permit the mixture to simmer for three or four days, adding water occasionally to supply the loss by evaporation. Let the acid then be saturated by pouring in a little powdered chalk or lime. The sulphate of lime formed will immediately fall to the bottom of the vessel in a white powder and the solution must then be filtered and evaporated to a syrup, which by continuing the boiling and purification in the usual way as for ordinary sugar, will afford beautiful crystallized sugar. The product will be about one tenth more than the starch employed—or from 1 lb of starch 1 1-10 lbs. of sugar will be obtain-

ed. It would seem to us who have examined this subject a little, that a manufacture of this kind, conducted on a proper scale, would pay and be employing our grain in a more laudable way than by changing our extensive surplus into ardent spirits. For the purpose of confirming our views, let us go a little into calculation.

100 lbs. of wheat, which will be about one bushel and two thirds, contain near 80 pounds of starch; allowing for losses, say 60 lbs. This will require about 2 1-2 pounds of sulphuric acid for the manufacture, and the sugar produced will be allowing one tenth gain, 66 lbs. of good quality—so say our books.

We will fix our prices for the articles employed at a medium rate, and the proceeds stand thus:

1 bushel and 2 3 wheat, say cost	\$0.75
2 1-2 lbs. Sul Acid, 18 3-4 per lb.	56 1-4
Fuel for process, if steam apparatus be used, 8 bush. coal at 12 1-2 cents per bushel,	1.00
Tender who manages 1000lbs, at once,	1.00

	3.31	1-4
Price of sugar at 8 cents, gives	5.28	

Which leaves on this small amount manufactured, a profit of 1.96 3 4

We design to notice other processes for the manufacture of sugar and molasses from grain at some future time.

Yours, &c.

Laboratory Cincinnati College.

P. S. Persons who for other articles of manufacture employ the steam engine, can conduct the process of boiling the materials without any additional expense for fuel. The amount of starch in different kinds of grain and vegetable products, is noticed by Mr. Bradle as follows:

Wheat 100 lbs, give	80 of Starch.
Barley do	80 do
Rye do	61 do
Oats do	59 do
Peas do	50 do
Potatoes do	20 do

L. C. H.

## OSSEIFIED BODY.

In the centre of the Museum at Dublin, is suspended the skeleton of a grampus, fifteen or twenty feet in length. The preparations in this museum are numerous and valuable: among them are two rare celebrated specimens. One of these is the skeleton of one Clark, a native of Cork, who, it is said was a man of surprising strength and agility; but having once lain all night in a field, after indulging in great dissipation, the left part of his body began to ossify, and the process continued, by slow degrees, until every part grew into a bony substance, excepting his skin, eyes and entrails. His joints became stiffened, so that he could neither bend his body, lie down nor rise up without assistance; when placed upright, like a statue, he could stand; but could move no more than if dead. His teeth were joined, and formed into one entire bone, so that it became necessary to break a hole through them to convey liquid substances, to preserve a miserable life. His tongue lost its use, and his sight left him some time before he expired. This preparation shows the progress of a singular instance of disease, a parallel to which is not perhaps to be found in any other collection.

## AMERICAN TEA.

A letter from W. Y. Lewis, of New Orleans, states that Mr. Mallet, of Louisiana, had succeeded in raising Green Tea from the seed.—His plantation is near the river Amite. The bed of shrubs is of considerable extent. The climate appears to favor its growth. Mr. M. thinks the shrub might be cultivated with perfect success if proper attention was paid to it. A specimen of the Hyson tea, thus raised in the south, accompanied Mr. Lewis' letter, and on repeated trial has been found to be palatable and refreshing. The rolling and twisting operation upon the leaves, and the scenting and flavoring seem to be all that was wanting to render it equal to the article we import from Canton. In short there is every reason to believe, that the United States is as favorable as China for the cultivation of the Tea plant. The only doubt is whether in our state of society, the labour of our citizens cannot be more profitably bestowed than in the rearing of this vegetable.

When a parent is dying, how cutting would it be to hear his children say, We never heard our parent offer up one prayer for himself or for us.

For the Christian Repository.  
ANSWER TO S. M.

MR. PORTER,

I was not a little surprised at finding by your last Paper, the notice which "S. M." has been pleased to take of some remarks made by me on his late Sermon before Presbytery. The following constituted the whole of my remarks on that subject:—

"A sermon was preached at the opening by the Rev. Samuel Martin, on the subject of Revivals,—an eloquent and admirable discourse. It was thought by some, however, that in his condemnation of extravagancies, he was not sufficiently careful to discriminate between a scriptural activity and zeal, and the use of unauthorized means. Of Revivals in the abstract, he spoke in the most rapturous terms; but of 'Revivals' as they exist in modern times, he seemed unreasonably afraid. Like most persons who have not been in revivals themselves, he seemed alarmed at the 'human machinery,' which he thought was sometimes employed. As if God did not work by means, and even by 'machinery' of a rational kind! It has become quite a desideratum in the church of Christ, to know how far a Minister may preach, Elders may exhort, and Christians may pray, and yet keep clear of 'human machinery,' and truly ascribe all the glory to God. Perhaps this venerable father (than whom, in our opinion, the Presbytery of New-Castle does not afford a greater or better man) might relieve our embarrassment and set up some way-marks by which youthful navigators might steer clear of the Scylla of lifeless orthodoxy, and the whirling Charybdis of mere animal feeling."—*Ch. Rep. No. 79.*

This short paragraph seems to have attracted, not only the Preacher's notice, but his censure. His first charge is against the "puff," (as he is pleased to term it) with which the remarks are introduced, and which he thinks inconsistent with sincerity and candor. The reverend father may be assured that the expression was perfectly sincere, and if at any time I spoke in the name of others, it was not "in accordance with modern delicacy," but because I knew their sentiments. It was the evident and expressed sentiment of a number of the Presbytery and the congregation, that, taken as a whole, it was an uncommonly "eloquent and excellent discourse." Both the manner and the matter of the former and by far the greater part of the discourse, were not only unexceptionable, but "admirable." And had the Preacher spared the last two or three paragraphs, or concluded five minutes sooner than he did, there would have been, in my opinion, an unequalled expression of approbation and pleasure. To use the language of a member of Presbytery, "if it had only been docked, no fault could have been found."

But the Preacher will recollect that in the conclusion of his discourse, (which it not avowedly, was evidently an application to Presbytery) such remarks were made upon *Lay Preaching, Silent Prayer*, and other undefined means, as many of the Ministers and Elders present could not but consider as censures levelled at themselves. The simple fact of being censured, so far as I have understood, gave no offence. As imperfect beings, we are always justly liable to censure, and it is a part of ministerial duty to censure sin in all. But while the friends of "modern revivals" were censured in the gross, their sins were not defined. A censure was passed upon "Lay Preaching," for instance, without telling us what lay preaching is. And other means commonly used in revivals, were represented as *unwarranted human machinery*, without defining what that machinery was. No "discrimination" was made between Ruling Elders and ordinary professors, nor between Candidates for the Ministry and other pious youth, nor between formal expositions of Scripture, and an informal, familiar exhortation; and no door of encouragement opened for any zealous gifted layman even to pray or sing in public—but on the contrary cautions were held out lest he intrude upon the ministry of the gospel.

And as to "silent Prayer," it was said to have been unknown in the ancient church, and to be the "offspring of modern times," and that the "marks of its illegitimacy" were abundantly manifest, or words to that amount. On this topic, I admit, he was sufficiently "discriminating;" he told us what he thought our sin, and left us to judge for ourselves. But on no other topic (so far as I recollect) did he tell us what he meant by *human devices, organized machinery, presumptuous and unwarranted measures*, &c. It is true, he did tell us "the means of revivals are the word, sacraments and prayer." But is not this indefinite? He ought to have shown that some or all the means used in revivals do not come under this general class. Certainly the friends and promoters of revivals do not intend to use any other.

It is true, he did state, that "the means of promoting revivals could only consist in the employment of greater frequency, diligence and zeal in the observation of instituted duties and ordinances." But was this definite? What other means have the friends of revivals used? He did tell us also, that "human devices where God's plan is laid down and the means of execution appointed, ought to be regarded as presumptuous." But did he tell us where God's plan terminates and human devices begin? No; he left many to conclude that Preaching should be confined to the pulpit,—exhortation to ministers, and prayer-meetings to the Sabbath, the sanctuary, or some other very narrow bounds. If he did not intend we should draw such conclusions, why did he not tell us what practices he intended to condemn under his indefinite phrases.

That *lay preaching*, in toto, is improper, we all admit. But what kind or degree of activity in laymen, or what kind of exhortation or address constitutes *lay preaching*, is a question, which, it appears to me, Mr. M. should have decided, before he condemned the part which laymen have generally taken in revivals. And likewise, what special means are lawful, and what special means are unlawful, what means are warrantable, and what presumptuous, is another question which he should have discussed or decided, before he censured any of the means which have been used. Whatever imprudencies may have been manifested in solitary instances, or in particular congrega-

tions, I am of opinion, that it will be hard to show that any of the means generally used in revivals are unscriptural or improper.

It does still appear to me that the question how far Ministers may preach, Elders may exhort, and Christians may pray, and how far Christian activity may extend itself, should be perfectly settled, before men indulge in sweeping censures against the means generally employed in revivals of religion. This question however, even if I thought it expedient, I have neither time, disposition nor ability to discuss.

After making his strictures on the "sentiment," the Preacher proceeds to show his "critical accuracy" by remarking on my "diction." Now to fine writing I never made the least pretensions; and at perfect precision of style, in a mere Newspaper paragraph, I have never aimed. To be a mere *auceps syllabarum* I never had any ambition; but have always thought it most rational to regard the sense of a composition rather than the words; and provided the idea was clearly expressed, the rhetorical shape was to me of little consequence. Yet I am not able to discern the least defect in the language which your correspondent has so keenly satirized.

He denies that he spoke of revivals in the "abstract,"—says he "did not utter one abstract sentiment in the whole discourse,"—does not know how to dive into the gloomy regions of abstraction,—and that to speak of revivals abstractly, is to speak of revivals with which men are not concerned, and which would be, of course, no revivals at all." He concludes that I was either "noddy" during preaching, or am "no logician" and supposes that by "in the abstract," I meant "generally." To be sure, I did! and if my logical friend will show me any important difference between the two phrases, or between an abstract and a general idea, or an abstract and a general term, he will teach me what no logic ever taught, and something which will be readily acknowledged to be new. He spoke of revivals as separated from all contingent circumstances of time, place, persons, situations, &c. in other words, gave us a general description of a reviving work of God upon the souls of men;—its effect upon ministers, upon Christians, and impenitent sinners. If this was not speaking of revivals in the abstract, I should be glad to know what is. And as to "abstraction," it is practised by every child from the moment he begins to classify objects and to give the individuals of a class a general name. As the mind enlarges, abstraction, from the very nature of the case, must be more and more common; and I am overwhelmed with astonishment, that any man, who thinks at all, should say he never meddles with abstraction! I should like to know if Mr. M. never uses the terms *man, brute, religion, morality, matter, mind, sin, holiness, revival*, &c. and can he have an idea of what is intended by these general terms without a degree of abstraction?

Again; he says, "we have from Spectator an allegorical sarcasm of monstrous construction, it is as follows: 'Perhaps this venerable father can relieve our embarrassment by setting up some way marks by which youthful navigators might steer clear of the Scylla of lifeless orthodoxy and the whirling Charybdis of mere animal feeling.'" Mr. M. thinks it impossible to set up way marks for navigators, because the "particles of water touch in surfaces too small, and are doomed to such perpetual mutation that stakes could not be stationary." To which I answer, that if water be so mutable, this is not the case with mud, and my language had no reference to the depth of the current. Besides I said nothing about stakes but only "way marks," which may be stationed as well on water as on land. If the preacher has ever passed up or down the Hudson, Delaware, or the Susquehanna, he has seen "way marks" both in the form of *buoys and stakes*; and in passing thro the Straits of Messina, what should hinder the setting up of beacons on the shore or on the water, to warn the mariner of danger, and direct him in *medio tutissimo*? His chief objection seems to be the application of the term "way" to the sea. But where is the absurdity of talking of "the way of an eagle in the air, and the way of a ship in the midst of the sea?" (Prov. xxx. 19.) If I speak of the way of Divine Providence, or the way of the righteous, or the way of the wicked, has not the Preacher sufficient power of "abstraction" to keep him from thinking of a turnpike? It is an old saying, "Metaphors are not intended to go on all-fours, and often touch only in one point." The chief object of the figure in question was to represent, not the depth of the water under me, but the danger on either hand, and the difficulty of steering clear of one without running into the other. The venerable father, therefore seems to have indulged a spirit of hypercriticism at which I am greatly surprised!

Once more; because I apprehended danger from "lifeless orthodoxy," he represents me as afraid of orthodoxy itself; and intimates that soundness of doctrine is a rock upon which he is not afraid of being wrecked. Was this candid? Is there no difference between orthodoxy and lifeless orthodoxy? Is not Satan orthodox? and has he any spiritual life? Does not the Apostle James speak of a faith which is dead? "As the body without the spirit is dead, so faith without works is dead also." (ii. 26.) Can the Preacher tell me the difference between *faith*, in this passage, and orthodoxy, and between *dead* and *lifeless*? and is this *dead faith* a Rock upon which none are in danger of being wrecked? If so, why the caution of the inspired penman? And if there is danger, where was my error?

So much for the advantage which this reverend father has endeavoured to "ake of my 'diction.'" Whether it be justly liable to all the eloquent animadversions of my friend, the public may judge. For my part, style with me is a "matter of moonshine;" provided my language convey my ideas with perspicuity, I seek not eloquence, nor even rhetorical accuracy. If I might have my wish, I would rather be with Luther *res, non verba*; than with Erasmus, *verba non res*; tho, I confess, I should be still better pleased to be with Calvin, (or with Mr. M.) *res et verba*.

With the most cordial affection for Mr. M., the highest respect for his intellectual and spiritual character, and a firm belief that no member of Presbytery more sincerely than himself desires a universal revival of religion, I submit the above

remarks, desiring to write no more upon the subject.

SPECTATOR

\*Note. Spectator did not speak of Charybdis, and knows of no such place; but cannot believe that such an accurate critic, who can so exactly ascertain the depth of the water, cannot measure the length of the word.

JUVENILE EXPOSITOR.—NO. 5

Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven.—Matth. v. 16.

Little Thomas had occasion to be from home on an errand one evening, when it was very dark. He had taken a lantern, and was therefore walking very leisurely along the street, when a gentleman thus accosted him—"Turn your lantern this way, my lad, that we may have the benefit of walking by your light." Thomas as felt a secret pleasure, that a gentleman should feel obliged by any thing he could so easily do without any inconvenience to himself; and the more so, as he had the satisfaction of having the gentleman and lady's company, who did not fail to interest him by such questions and remarks, as they knew would be gratifying. They had not proceeded far before they met a couple of young ladies, who in stepping from a neighbour's house had stumbled on a pile of bricks which lay on part of the sidewalk. "It is fortunate you had your lantern," said the gentleman to Thomas: "Let us wait on these young ladies to their door;" another thrill of pleasure caused the heart of Thomas to bound in his bosom, on hearing the young ladies express their gratitude. He hastened home, and with eyes sparkling with pleasure, related what had happened. It was just about the time the pious father of Thomas was taking his bible to read for family worship.—He very judiciously turned to the 5th chapter of Matthew, and when he came to the 16th verse, he read it in an affectionate and emphatic tone of voice. In an instant, Thomas now thought he understood what the passage meant.—The father paused! His paternal eye caught the eagerly inquiring eye of Thomas as "What do you think this means?" said the father. "I was just thinking pa," replied the son. "Well; child, can't you tell us your thoughts about this text?" Why, I was thinking, as I had my lantern, and held it so that Mr. & Mrs. G. could see the way along on the sidewalk, and for the two young ladies to get out of their difficulty, and find their door easily; so Christians ought to be good, and assist others to be good also." "This is very well," replied the father; "we must receive the light of truth and grace into our hearts, then let it shine out in our words, and tempers, and actions. It cost you nothing, but gave you a great deal of pleasure to hold your lantern so as to benefit others. The light of the righteous rejoiceth the heart. Yes, they have joy in doing good, and are the occasion of joy to others. Let us all then try to remember, what this passage means. Let your light so shine, as Thomas did his lantern, for the benefit of others, that God may be glorified in us, and by others."

From the Southern Intelligencer.

Mr. Editor.—The following draught of an agreement among the friends of religion and good order is submitted for their signature. To lament in vain for the existence of evils in the community must be the lot of those who will do nothing to remove them. To wait for public opinion is folly, to oppose it where it is erroneous, is the first step towards its correction, and it is at all events, the duty of every Christian and every virtuous citizen. I humbly urge all Christians, therefore, of every denomination, and all other friends to good order and wise laws, to concur with me in assuming the obligation contained in the subjoined paper. This would produce effects more extensive and powerful than can now probably be conceived—it would at any rate be right.

A. B.

AGREEMENT.

"We, the subscribers, feeling the necessity of having our laws framed by men who have a conscientious regard to their duties as citizens and as men, and assured that no effectual checks to vice will be given by any other legislators; anxious also that no other characters be intrusted with the execution of the laws; desirous that all who bear the sword may be indeed a terror to evil doers, a praise to them that do well, and examples to our children of every virtue—do hereby solemnly engage never to vote for any drunkard, duelist or profane person, nor any enemy to humanity or religion, who may be a candidate for any office of honor or profit whatever."

P. S. Let me earnestly request every true Christian, and every enemy to vice, to cut out or copy this agreement, and obtain as many signatures as possible to it. Let these be put together after a time, and let the line be drawn clearly at every election between them and those whose interests or feelings make them wish for wicked men as public officers.

Forsake not the Levite.—Deut. xii. 19.

The Levites had no inheritance, and were to live by the sanctuary; if, therefore, the offerings were withheld, by which they were supported, they of course must perish.—Those who have devoted themselves to the service of God in ministering to the salvation of souls, should certainly be furnished at least with all the necessities of life.—They who withhold this from them, sin against that ordinance of God by which the ministry is supported.—Dr. A. Clarke.

From the New York Observer.

SOUTH SEA ISLANDS.

By a letter to the London Missionary Society from the Deputation to the South Sea Islands, published in the Evangelical Magazine, we learn, that the Missionaries at the Society Islands have resolved on sending four pious natives (one from each of the Leeward Churches) to commence a mission at the Marquesas Islands, to be followed by two Missionaries from Europe, as soon as they can be obtained.

The Deputation on their way back to Huahine, stopped at Rurutu, an Island which within a few years, has renounced idolatry. The circumstances attending this change, are briefly these:—In March, 1821, a party of the natives of this Island were driven by contrary winds to Raiatea, one of the Society Islands. Here they were detained several weeks, and upon leaving the Island obtained the consent of two of the native Christians of Raiatea to accompany them home. On their arrival, they had little difficulty in persuading the king and chiefs of Rurutu publicly to renounce idolatry and introduce the worship of the true God. The deputation observe:

"We were kindly invited to the houses of the missionaries, (native) where we received every possible attention. Besides the two comfortable houses of the missionaries, we were surprised to find a large place of worship, 80 feet by 36, walled, plastered, well floored, and seated; built within a twelvemonth at the expense of great labour by these industrious people, under the direction of the two native missionaries, who performed a great part of the work with their own hands. We remained here nearly two days, during which time, Mr. Ellis preached several times to the people, when nearly every individual on the Island attended, and such an attendance on divine worship is usual every Lord's day, and at the weekly services. We were astonished to see the decent appearance which the people made. Many of the chiefs were dressed in European clothing, and all were attired in the most decent and becoming manner. In the house of God, no congregation could have behaved with more propriety; all was solemnity. All the people, men, women and children, attend school, and are in a train of instruction, and treat their two teachers with great respect and kindness. Not a vestige of idolatry was to be seen; not a god was to be found in the Island.

"Within a few miles of Rurutu is another small Island called Rimatua, which has also embraced the gospel. Indeed, it appears that such is the state of the Islands in this quarter of the Southern Ocean that it is only necessary to send the Gospel to the people, to insure the downfall of idolatry, and their conversion to Christianity."

A school for the education of children of the missionaries is in contemplation at the Society Islands; also, a seminary for the education of young natives for the ministry, and the missionaries are collecting promising young men of piety and talents to be under their immediate charge, with a view to their ultimately going to such an institution.

A considerable portion of the Old and New Testaments is in an advanced state of translation, and the Acts of the Apostles in Tahiti has gone to the press. Materials are collected for a Dictionary of this copious language; from 14 to 16,000 words have been collected, and new ones are daily met with. No one has been able to perform the difficult task of making a grammar. The deputation intended to set off on their return to England, the autumn of the present year.

## IMPORTANCE OF A TRACT.

Extract of a Letter from Mrs. Henderson.

"A national friendship subsisted between Mr. Henderson and our excellent friend Patterson, in early life. The latter having finished his studies at Glasgow, was bent on labouring as missionary in India. He sought a companion and fellow-labourer; and Mr. Henderson being willing to devote himself to the same work, they embarked together for Copenhagen, intending to proceed from that port. But war breaking out between England and Denmark, they were detained in that capital, and laboured in acquiring the language, translating and distributing tracts, &c. It happened one day, as they were in the royal gardens, that Henderson gave a tract to a young physician, who passed by. He read it, and it made such an impression on his mind, that he wished to find who was the stranger that gave it to him. For this purpose, he went to a patient, one of the Moravian brethren, from whom he thought himself likely to obtain the information. This pious man rejoiced to find that such measures were taking to evangelize his countrymen, and rested not till he found out the abode of Patterson and his friend, and introduced himself to them. From this individual our young missionaries learned the deplorable state of Iceland, in respect to the distribution of the scriptures, and a correspondence was entered into with the Bible Society for supplying the inhabitants. This laid the foundation for our two friends being engaged in the service of the Bible Society, and consequently for all the blessings that have flowed, are still flowing, and no doubt, will yet more abundantly flow, from the societies now existing in Denmark, Sweden, Russia, Iceland—I was going to add by anticipation, Turkey, Persia, &c. &c.—See, my friend, what consequences may result from the giving away of a single Tract."

[Star.]

## BENGAL CHRISTIAN SCHOOL SOCIETY.

An "address to the American Christians in behalf of the Bengal Christian School Society," signed by Messrs. Eustace Carey, and J. B. Warden as Secretaries, has been published in this country. It pleads with American Christians for aid in the establishment and maintenance of Schools in Bengal. It contains pleasing assurances of the readiness of the parents to place their children under the charge of the Missionaries, and of the aptitude of the children for instruction. A multitude of children are now in the schools of the Society; among whom in Calcutta, and its environs alone, are nearly three hundred female children. It is intended to exclude every thing like sectarianism from the schools; to graft religious instruction on the native schools, by paying the school masters now engaged to teach their pupils from Christian books; to have two funds, one for the male and the other for the female children; and to extend the system, as soon as possible, not only through Bengal, but to the whole of India. D. Bethune, Esq. of New-York, will receive contributions for the society.

## JEWS.

Two Jewish Rabbies, named Goldberg and Samson, were baptized at Berlin, in March last. They came in August 1822, from the interior of the Russian empire, to Berlin, for the purpose of being instructed in the Christian religion. After a suitable interval, spent under the care of the Rev. Mr. Schultz, they were baptized in the presence of the king and the court.—These Rabbies, though men of learning and of rank, have given a proof of their Christian principles, by applying themselves as apprentices to learning the trade of book-binding, for the purpose of qualifying themselves, on their return to Russia, to earn a livelihood, and set an example to the proselytes whom the Lord may give them.

**HOLINESS.**—"The believer is compared by the Psalmist to a tree, and it is well known that those trees flourish most, and produce the sweetest fruit, which stand in the sun. The devout soul lives near to God, and dwells in the perpetual sunshine of his presence and love. His fruit will be sweet and ripe, whilst the nominal professor who lives in the shade of worldly entrenchments, will bring forth but little fruit, and even that will be green and sour."

## INTEMPERANCE.

The Howard Benevolent Society of Boston have distributed \$2053, during the past year to the poor and destitute of that city.—The standing committee say, as the

result of their inquiries, that intemperance is the great source of poverty and crime, and that, unless the progress of this destroyer be arrested, the community must sustain an increasing burden of taxes for the support of the poor, and for its own security.

## REVIVALS OF RELIGION.

From the Boston Recorder.

MR. WILLIS.—The Christian public have a right to know the result of the late religious revival in the town of Westford, Mass. Upwards of sixty have united to the Congregational church in that place, and it is believed, from fifteen to twenty have been added to the Baptist Church in Chelmsford. A number still remain, who profess to entertain a hope of an interest in Christ, who have not as yet united themselves to any church.

The revival progressed silently, or without much noise for nearly two years; indeed it is hoped, is not yet wholly subsided, as there has been among us some recent cases of conversion.—This gracious work was at its height towards the latter part of the year 1822. Then it was that meetings were frequent, and a general solemnity seemed to pervade the people. The course of this work was so silent and progressive, that generally speaking, but little opposition was excited. Convictions in some cases were pungent, and in those cases the subjects generally found relief the soonest; but in no case where a hope of religion was at length indulged or professed, has there been an instance of apostasy. This gracious work among us embraces many heads of families, and those in middle life; but few comparatively, of other classes of people have been the subjects of it. Indeed, in the Sabbath School in this place, the last season, there was very considerable tenderness and religious excitement among the children; and there were a number at this time, who gave some evidence of a change of heart, and of love to Christ, but they are so young we have no thought at present of admitting them into the church. What a ground of thankfulness that we have been visited by divine influences, that the spirit of God is visiting other places, that the reign of righteousness is extending, and will in due time embrace the whole world. A. B. C.

A letter from North Carolina, dated 28 Oct. says:—I attended the Raleigh Association. We had quite a pleasing time there. The Lord is bowing many to the sceptre of mercy. In many parts of the State, converts are coming to Zion, 20, 30, and as high as 50 at one time. A few days ago, in one of my congregations, I baptized 8, and another time 4."

## Revival of Religion in Middleborough.

About seven weeks since, the writer witnessed the outpouring of the Holy Spirit in Middleborough, Mass. Previous to the revival in that place, professors of all denominations were generally cold and indifferent. There were some, however, to be found, who mourned and sighed in secret places for the languishing cause of Zion. The youth were gay and thoughtless, and carried away with the tide of vain amusements. The ways of Zion mourned, because so few attended her solemn feasts. Amid this spiritual lethargy, the inhabitants of the place were greatly alarmed by a very heavy shock of an earthquake, which was principally confined within the limits of the town, and was accompanied by an explosion in the air, the report of which was said to have been louder than that of a cannon. From which time the attention of a few individuals in some parts of the town was considerably excited to attend to their spiritual interest. In a short period from this, a deep solemnity appeared to pervade almost every neighbourhood. Backsliders began to return, and old professors confessed their faults to one another, and with weeping and unspeakable joy, acknowledged, that "the Lord was in that place and they knew it not." All orders and ranks were more or less arrested, and many arose in their meetings, who, but a few days before, thought with disdain upon imploring the prayers of God's people. The exhortations of some young converts were greatly blessed to the conversion of others. Some, who had for many years, been in bondage and doubt, were enabled to say, Behold, God is my salvation; I will trust and not be afraid; for the Lord Jehovah is my strength and my Song; he has also become my salvation. "I desire now to follow the footsteps of my divine Lord, and acknowledge him before men."—Waterville Intelligencer.

## CHRISTIAN REPOSITORY.

FRIDAY, NOVEMBER 28.

"JAMES" in our next.

It was with some degree of reluctance we published "SPECTATOR'S" first piece, which reluctance increases. We hope the matter will stop here, as no good is likely to result from it.

CONGRESS meet on Monday next.

## DARING MURDER.

On Friday night last, (says the Commercial Advertiser) in the City of New-York, was committed a most daring murder. A Mr. Murray had arrived there a few days before from Boston, and was about to sail for Orleans. On Thursday evening, the 20th inst. he was seen in company with a man named Johnson, who kept a boarding house, carrying a trunk to his house. On Friday and Saturday following, suspicions having been afloat, Johnson's house and premises were searched; when the body was found by the watchmen with out any clothes, except a flannel shirt, a pair of drawers and a bolster round his head, and a loose cord round his body, which had been probably used in drawing it from the bed to the cellar. A wound was discovered on the left temple, evidently by an axe, and supposed to have caused his death—his clothes were found in Johnson's cistern, and his trunk under Johnson's wife's bed. He had about \$400 in cash previous to his death. The body was exposed for some time at the Alms House, and excited the greatest interest among the citizens, at least 20,000 were supposed to be present. Johnson denied all knowledge of the deceased, before the police who examined him.

Extract from a Letter, dated,

PITTSBURGH, NOV. 20.

"Towards the latter part of Monday evening, we were alarmed by a dreadful cry of fire and upon looking up the street, it seemed as if the houses on both sides of it were on fire, so great was the reflection. A Mrs. CONAGHILL, who had a child and sister-in-law burnt, is still herself living; she has no appearance of having been burnt; but she was insensible until yesterday afternoon, when she said that the last thing she could remember at the fire was hearing her child and sister scream; after which she fainted, and was carried with one of her children out of the house time enough to save them from the flames." [A. D. Adv.]

## SELECTED SUMMARY.

**American Bible Society.**—The Treasurer acknowledges the receipt of \$3,579 49 in the month of October, 1823. The issues from the Depository in the same month were, Bibles 3,223, Testaments 2,425, value \$3,477 52.

**Georgia Baptist Association.**—More than \$800 have been collected by this body, for the missionary funds, and for the Columbian College. The Revival at Bethel, Geo. continues and increases.

**Revivals.**—Within the last year several churches in Virginia have been visited in mercy. Forty-four converts have been added to the church of Charlotte; twenty-seven to that of Briery; at Timberbridge about eighty, and at New-Providence nearly one-hundred have been received. About one-third at the latter place were blacks: and among this class the revival is still proceeding. Fredericksburg has also had a time of refreshing. About sixty have been added to the Presbyterian Church, and others are under serious impressions. The work is declining.

Letters from Italy speak of a terrible insurrection which has broke out in Upper Egypt. The whole country between Dubbe, Costi, and Cordofan has risen en masse, and all communication has been interrupted.—At Suckot, all the Turkish soldiers, foreigners and travellers have been assassinated, the magazines pillaged, and the caravans plundered and broken to pieces.

**Com. HULL and HEMAN ALLEN, Esq.** Ministers Plenipotentiary to the Government of Chili, with their families, arrived at Norfolk preparatory to their departure in the Frigate United States, for the Pacific.

The Board of Commissioners for adjusting claims under the Florida Treaty, are again in session at Washington; all the Members of the Board being present.

Snow fell to the depth of two feet in Hamburg, Niagara county, on Sunday evening, the 22d ult. The western mail due on Sunday evening, did not arrive until Monday afternoon. The stage-coach was left at 18 mile creek where the ferry was so obstructed with drift ice that it was impossible to pass with any other than small boats. [N. Y. D. Adv.]

## ARRIVAL THROUGH THE WESTERN CANAL.

Several days since, the readers of this paper were informed of the passage through the locks at Seneca Falls, of the schooner Mary and Hannah, of Hector, on her way to New-York through the Western Canal. We are now happy to announce that this vessel has arrived safely at this port, with a cargo of 35 tons, consisting of wheat and butter, of excellent qualities, consigned to Philip Hart, jr. Hector, which was lately an inland town, 300 miles distant, but now a port connected with the waters of the Atlantic, is situated near the head of Seneca Lake, about 60 miles

from the canal, to which the communication is made through locks down the Seneca river, to the lake.

Captain Osborn states that the voyage to Albany, (a distance of about 270 miles,) could be made in about twelve days, and thence to this city in about two days; and that the whole expense of transportation to this market does not exceed ten dollars per ton. Before the opening of the canal, the price of transporting wheat from the head of Seneca Lake, to Utica, (then the nearest market,) was a dollar a bushel, or more than 20 dollars a ton. These facts will show the wonderful benefits of the Canal to the immense sections of fertile country with which it has opened a communication. Merchandise is now conveyed from this city to Burlington, Vermont, through the Northern Canal, at eight dollars per ton.—[Com. Adv.]

**Rhode Island.**—A resolution has passed both Houses of the Assembly of Rhode Island, unanimously—"instructing the Senators and requesting the representatives of that State in Congress, to advocate the adoption by Congress of such further measures as they may deem proper for the protection of the manufactures and the internal industry of the country."

**Europeans in Turkey.**—A letter from Smyrna dated 17th July, received at Boston, says that fears are entertained there and at Constantinople, of the safety of the Europeans in consequence of the subscriptions in England, in aid of the Greeks; and that an account of the London Meeting, Speeches and Subscriptions, has been translated into the Turkish language, and presented to the Grand Seignior.

Extract of a letter from Barbadoes, dated,

OCTOBER 20.

"We have sad doings here: an attempt of a daring character was made to burn the Town last Saturday night; and last evening an infuriated mob of white people attacked and literally leveled to the ground the Methodist Chapel, a large and beautiful brick building, and the Parson (named Shrewsbury) obliged to fly for his life."

Extract of another letter, of same date,

"I am sorry to have it in my power to inform you that the Methodist Chapel was destroyed last night by a lawless mob, which I fear, will end in serious consequences to our peace and comfort. I expect the Governor will use his authority to suppress such lawless practices."

The two Houses of Legislature are to meet on Thursday next.

**Jamaica.**—We have received a letter from our correspondent, dated Kingston, Jamaica, October 14th 1823, in which he states that an attempt had been made to organize a conspiracy in that city, was generally believed. Several aliens of colour had been taken up, and one had been sent off the island. The conspirators had formed a lodge of pretended Masons, and was initiated into some mysteries by a brown man from St. Domingo, and corresponded with Admiral Padilla on the Columbian coast. The Master of the Lodge was a black man named Nicholas Pinner (a barber, and the individual sent off the island.) From numerous other suspicious circumstances, it was considered necessary to probe the business, but no very material discoveries had been made. The island was in a considerable ferment respecting the attempt made in Britain to legislate for the Colonies and emancipate the slaves. Nothing but resolutions of all kinds expressing the state of public feelings, and some were rather warm, others absolutely absurd.

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Nov. 13, 1823.

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